



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Evil, the Problem of Self, Realization in Love, Realization in Action, the Realization of Beauty, the Realization of the Infinite. There is a distinct charm of style in all; but the thought is somewhat vague and desultory, with more than a touch of mysticism. While the book will make its appeal to readers of kindred temperament, it will not in general enhance its author's reputation.

*Second Characters or the Language of Forms.* By ANTHONY, Earl of Shaftesbury. Edited by B. Rand. Cambridge, University Press, 1914. Pp. xxviii, 182.

*The Second Characters* should have comprised four treatises: the Letter Concerning Design, A Notion of the Historical Draught of Hercules, An Appendix concerning the Emblem of Cebes, and Plastics or the Original Progress and Power of Designatory Art. The first two have been previously published; the third does not exist, and is here replaced by a translation of the Tablet of Cebes; the fourth is now printed for the first time. The definite grouping of the four treatises into a single work, as intended by the author, is also here first made known. The Editor has added an historical and analytical introduction, and has supplied translations and notes.

*Phonetic Spelling: A Proposed Universal Alphabet for the Rendering of English, French, German and all Other Forms of Speech.* By Sir HARRY JOHNSTON. Cambridge, University Press, 1913. Pp. vi, 92.

As the title shows, and as the author emphatically points out, this book has nothing to do with Simplified Spelling: "The proposals of the Simplified Spelling Society do not justify serious discussion" (p. 63). The writer, engaged in the preparation of a comparative grammar of an important family of African languages, has tried to devise an alphabet which shall serve, without too great refinement, for the recording of the speech-sounds not of the European languages alone, but of "every known form of human speech, including the Amerindian tongues and the click-studded Bushman language." No one can doubt that such a phonetic sign-system is needed; and no one who makes actual trial of the proposed symbols (based upon Lepsius' Standard Alphabet, though differing in many points of more or less importance) can doubt that Sir H. Johnston has achieved a solid measure of success. His alphabet must, of course, run the gauntlet of expert criticism, and must contend with the inertia of tradition; but it is a merit to have shown, in a way intelligible to the general reader, that the problem may be solved, at least approximately, without undue strain of eyes or memory.

*The Soul of America: A Constructive Essay in the Sociology of Religion.* By STANTON COIT. New York, The Macmillan Co., 1914. Pp. xi, 405. Price, \$2.00.

*An Introduction to Kant's Critical Philosophy.* By G. T. WHITNEY and P. H. FOGEL. New York, The Macmillan Co., 1914. Pp. viii, 226. Price, \$1.00.

A running analysis, largely in Kant's own words, of the *Critique of Pure Reason*, with connecting and interpretative observations. The book should be useful both for class-room work and as a *repetitorium*.

*Historical Materialism and the Economics of Karl Marx.* By BENEDETTO CROCE. Translated by C. M. Meredith, with an introduction by A. D. Lindsay. New York, The Macmillan Co., 1914. Pp. xxiii, 188. Price, \$1.25.

"The Essays in this volume . . . have all of them had an occasional origin. They bear evident traces of particular controversy. . . . Their author thought it worth while to collect them in one volume . . . [as] an attempt to make clear by philosophical criticism the real purpose and value of Marx' work." The book has the interest that attaches to controversial writing, as well as a certain constructive value.

*The Great Problems.* By BERNARDINO VARISCO. Translated by R. C. LODGE. New York, The Macmillan Co., 1914. Pp. xi, 370. Price, \$2.75.

A volume in Muirhead's *Library of Philosophy*. *I massimi problemi* appeared in 1910, and the present translation is made from the M.S. of the second Italian edition. There are eight chapters (Search after Truth; Sense-perception; Memory, Feeling, Action; Cognition; Values; Reality and Reason; Being; Conclusion) and seven appendices (General Considerations: Theory of Knowledge; Limitations of Intelligence; Truth and Knowledge; Metaphysics and Morality; Thought and Reality; Immanence and Transcendence). The final result reached is that "things and facts are ultimately determinate forms of one self-identical Being, which coincides with our concept of Being." The chapters entitled Sense-perception, etc., are epistemological and not psychological; the appendices are for the most part controversial in character.

*The Problem of Individuality: A Course of Four Lectures delivered Before the University of London in October, 1913.* By HANS DRIESCH. London, Macmillan & Co.; New York, The Macmillan Co., 1914. Pp. ix, 84. Price, \$1.00.

The first lecture deals with the general topics of mechanism and vitalism, and formulates the first argument for vitalism, that derived from the harmonious-equipotential system. The second lecture formulates the second and third arguments, those from the origin of the complex-equipotential systems and from human action; introduces the concept of the non-mechanical entelechy; and characterizes the entelechy negatively as non-energetic (the vital principle is not energy, does not create energy, does not in Cartesian fashion deflect energy), positively as exhibiting a suspensory or relaxing function. The third lecture takes up the logic of vitalism; distinguishes between singular, creative (thing-creative or movement-creative), and unifying causality; and decides that the concepts of wholeness and of unifying causality are fundamental. Even on Kantian lines a legitimation of the concept of wholeness is possible. The question of a suprapersonal entelechy, realising itself in space in the phylogenetic process, cannot be answered outright in the affirmative, by reason of the contingency apparent in every historical and political formation; but various facts, the moral consciousness in particular, attest it. The fourth and last lecture enquires whether vitalism may pass from dualism (singular and unifying causality, organic and inorganic Nature, contingency and order) to a monism of order. "Personally," says the author,